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MEMORIALS OF THE "INDIAN."

THE name "Indian," by which the aborigines of America are now generally known, had its origin in the fact that the Spanish discoverers of the New World, believing that they had landed upon some part of the coast of India, called the natives of the lands explored by them *Indios*, "Indians." And this term, passing into the various European languages, has clung to them in spite of the misleading connotation. Indeed, the substitute for "American Indian" adopted by certain eminent Americanists, "Amerind" (the word is due to the suggestion of Major J. W. Powell), would, etymologically, at least, perpetuate the mistake.

Things *Indian*, large and small, still dot over the American continent. In the United States we have an *Indian Territory*; a State of *Indiana* (also a place called *Indiana* in Pennsylvania) with its capital *Indianapolis* (another *Indianapolis* exists in Iowa); at least eight places called *Indianola* (one each in Florida, Illinois, Iowa, Kansas, Mississippi, Nebraska, Texas, Utah); several localities known as *Indio* (in California, Texas). There are also recognized in the gazetteers and kindred compilations the following local names:—

Indian Bay (Ark.); *Bayou* (La.); *Bottom* (Ky.); *Branch* (Mass., N. J.); *Brook* (Mass., N. J.); *Camp* (O., W. Va.); *Castle* (N. Y.); *Creek* (13, — one each in Ala., Ark., Ky., Miss., Mo., Neb., N. J., Va.; two each in Pa., Tenn.); *Crossing* (Tex.); *Diggings* (Cal.); *Draft* (Va.); *Falls* (N. Y.); *Field* (Mich.); *Fields* (Ky.); *Ford* (Wis.); *Gap* (Tex.); *Grove* (Mo.); *Gulch* (Cal.); *Harbor* (Conn.); *Head* (N. Y., Pa., Utah); *Hill* (Ala., Conn., 5 in Mass., O., S. C.); *Hills* (Mass.); *Lake* (Ill., Mich., N. Y.); *Mills* (N. J., W. Va.); *Mound* (La., Tenn.); *Neck* (Conn., Mass., Va.); *Orchard* (Mass., Penn.); *Pass* (2 in N. Y., Nev.); *Point* (Me.); *Pond* (Conn., Mass.); *Ridge* (Pa., Tenn.); *River* (Conn., Fla., Mass., Me., Mich., N. Y., R. I.); *Rock* (Me., Va.); *Run* (Ky., Pa.); *Spring* (Cal., Miss., Nev., N. Y., Utah); *Springs* (Cal., Fla., Ga., Ind., Md., Tenn.); *Swamp* (R. I.); *Town* (Mich., N. C., S. C.); *Trail* (N. C.); *Valley* (Cal., Idaho, Va.); *Village* (La., Minn., Okl.); *Wells* (Cal.).

The "Topographical Dictionaries" of the United States Geological Survey reveal a great many more names of this sort, and research into the minutiae of local nomenclature would doubtless add others to the list. Canada and Newfoundland likewise bring their quota. In Newfoundland we find: *Indian Brook*, *Bay*, *Arm*, *Lake*, etc., besides a number of things named *Red Indian* after the aborigines, now extinct. In Nova Scotia there are: *Indian Brook*, *Indian Harbor*, *Indian Point*, etc. In New Brunswick, according to Professor

Genung : "The name *Indian River* occurs once, *Indian Cove* once, *Indian Falls* once, *Indiantown* twice, *Indian Beach* twice, *Indian Camp Point* once, *Indian Brook* twice, *Indian Bay* once, *Indian Lake* twice, *Indian Mountain* once, *Indian Island* eight times, *Indian Point* at least twelve times." Among the post-offices in other parts of Canada are: *Indian Brook* (Ont.), *Indian Ford* (Man.), *Indian Head* (Assa.), *Indian Lorette* (Que.), *Indian River* (Ont.), *Indian River* (P. E. I.), etc.

Names of places are not the only things "Indian." From time to time many other things have been called "Indian" because they were new or strange or had some real or fancied connection with the aborigines. Thus, wild species of plants have often been termed "Indian" to mark them off from the more familiar sorts, and children use "Indian" substitutes for well-known plants. Sometimes, again, actual use by the Indians in medicine, art, industry, etc., has given rise to such names. Popular American names of plants abound in illustration of these points. Among things "Indian" of the kind in question are the following:—

Indian arrow. Name applied in Salem (Ind.) to the *Euonymus atropurpureus* or wahoo (Bergen).

Indian bean. Name given in Morristown (N. J.) to the *Apios tuberosa*, "wild bean," or ground-nut (Bergen).

Indian bed. A particular way of roasting clams: "The clams are simply placed close together on the ground, with the hinges uppermost, and over them is made a fire of brush" (Bartlett).

Indian boys and girls. Name applied in Madison (Wis.) to the *Dicentra cucullaria*, or "Dutchman's breeches" (Bergen).

Indian bread. 1. Bread made from Indian corn and rye (other names are "rye and Indian," "Boston bread," etc.). 2. Cassava. 3. Tuckahoe (*Sclerotium giganteum*).

Indian chickweed. Name given to the *Mollugo verticillata*, to distinguish it from the *Stellaria media*, or common chickweed.

Indian chief. Name applied in Rockford (Ill.) to the *Dodocatheon Meadia* (Bergen).

Indian corn. Maize (*Zea mays*).

Indian cucumber. The *Mediola virginica*, of the lily family.

Indian currant. The *Symphoricarpus communis*, or Missouri coral-berry.

Indian dab. "The name given in certain parts of Pennsylvania to a kind of batter-cake" (Bartlett).

Indian fig. 1. The fruit of a large species of cactus (*Cereus giganteus*), found in New Mexico, Arizona, etc. 2. The *Opuntia Rafinesquii* of the Northeastern States.

¹ *Proc. Roy. Soc. Can.*, 1898, sec. ii. p. 219.

Indian gift. A term "proverbially applied to anything reclaimed after having been given." The origin of the expression is as follows: "When an Indian gives anything, he expects to receive an equivalent, or to have his gift returned. This term is applied by children to a child, who, after having given away a thing, wishes to have it back again" (Bartlett).

Indian giver. The term "Indian giver" is also used in the sense of "repentant giver." According to Dr. H. C. Bolton:¹ "If an American child, who has made a small gift to a playmate, is indiscreet enough to ask that the gift be returned, he (or she) is immediately accused of being an *Indian-giver*, or as it is commonly pronounced, *Injun-giver*. The child so unwise as to regret his gift is regarded with great disdain by his playmates, who always treat 'Injun-givers' with scornful looks and sometimes with wordy derision as having committed a great offence to child-etiquette."

Indian gravel-root. A West Virginian name of the *Eupatorium purpureum*, "Joe Pye weed," or trumpet weed.

Indian hemp. 1. A name applied to plants used by the Indians for textile purposes, — *Apocynum cannabinum*, *A. androsæmifolium*, etc. 2. An Ohio name for the *Abutilon avicennæ*, also known as "Indian mallow" (Bergen). 3. A West Virginian name for the *Linaria vulgaris*.

Indian ladder. A tree ladder: "A ladder made of a small tree by trimming it so as to leave only a few inches of each branch as a support for the feet" (Bartlett).

Indian lemonade. A California name for the *Rhus canadensis*.

Indian lettuce. A California name for the *Montia fontana*.

Indian mallow. The *Abutilon avicennæ*, also called "Indian hemp."

Indian meal. Maize or corn meal. A mixture of the flour of maize and wheat was called "wheat and Indian," and a similar mixture with rye flour "rye and Indian" (Bartlett).

Indian melon. A name given in Colorado to a species of *Echinocactus*.

Indian mozemize. A name given in Ferrisburg (Vt.) to the *Pyrus Americana*, also known as mooze misse (Bergen).

Indian orchard. In certain parts of New England and New York, "an old orchard of ungrafted trees, the time of whose planting is not known" (Bartlett).

Indian paint. 1. A Missouri and Minnesota name for the *Lithospermum canescens*. 2. A Wisconsin name for a species of *Tradescantia*. 3. A name for the *Chenopodium capitatum*.

Indian paint-brush. A name given in Massachusetts to the *Castilleja coccinea*, or "painted-cup," of the figwort family (Bergen).

¹ *Four. Amer. Folk-Lore*, vol. v. p. 68.

Indian peach. A term applied to "ungrafted peach-trees, which are considered to be more thrifty and to bear larger fruit than others" (Bartlett).

Indian physic. A name given to the *Gillenia trifoliata*, a medicinal plant. In certain parts of North Carolina the *G. stipulacea* is called "Indian physic."

Indian pink. 1. An Illinois name of the *Castilleja coccinea*, called in Massachusetts "Indian paint-brush." 2. A name given in parts of Massachusetts to the *Silene pennsylvanica*, and in California to the *S. Californica*. 3. A name given in certain parts of Massachusetts to the *Polygala paucifolia*, or fringed polygala (Bergen).

Indian pipe. The *Monotropa uniflora*. The bending of the young heads suggested the name.

Indian pipe-stone. A name for catlinite.

Indian pitcher. The pitcher-plant (*Sarracenia purpurea*).

Indian plantain. The name given to a species of *Cacalia*.

Indian poke. The white (or false) hellebore, *Veratum viride*.

Indian posy. A name applied in Long Island and parts of Connecticut to the *Gnaphalium polycephalum*, or fragrant life everlasting (Bergen).

Indian potato. 1. An Ohio name for the *Dicentra canadensis*, or "squirrel corn." 2. A California name for the *Brodiaea capitata*.

Indian pudding. A pudding made of corn meal, molasses, etc.

Indian rhubarb. A California name for the *Saxifraga peltata*.

Indian rice. A name sometimes applied to the "wild rice" (*Zizania aquatica*) of the region of the Great Lakes, etc.

Indian root. A New Hampshire name for the *Aralia racemosa*, or spikenard, of the ginseng family (Bergen).

Indian slipper. A name given in certain parts of New England to the *Cypripedium acaule*, the pink "lady's slipper," or "moccasin flower."

Indian summer. The "second summer," or "short season of pleasant weather, usually occurring about the middle of November," corresponding to the European "St. Martha's summer," "Summer of All Saints," etc. The term is said to have originated "from the custom of the Indians to avail themselves of this delightful time for harvesting their corn; and the tradition is that they were accustomed to say they had always a second summer of nine days just before the winter set in" (Bartlett).

Indian tea. The name given to several plants, the leaves, etc., of which were used by the Indians (and afterwards by some of the whites) to make "tea." In Newfoundland and Labrador the *Ledum latifolium* and *L. palustre*, better known as "Labrador tea," are called "Indian tea."

Indian tobacco. 1. A name applied to the *Lobelia inflata*. 2. A former name in New Jersey of the *Verbascum thapsus*, or common mullein (Bartlett). 3. A New York name of the *Nicotiana rustica*. 4. A name given to the *Antennaria plantaginifolia*, "chewed by children as a substitute for tobacco" (Bergen).

Indian turnip. 1. The New England "Wake Robin," or "Jack-in-the-Pulpit" (*Arum triphyllum*). 2. The "pomme blanche," or "prairie potato" (*Psoralea esculenta*) of the Western plains.

Indian vervine. A Newfoundland name for the *Lycopodium lucidulum*.

Indian warrior. A California name for the *Pedicularis densiflora*.

Indian weed. An early name for tobacco.

Indian wheat. An early name of maize, Indian corn.

Indian whort. A name given in Labrador and Newfoundland to the *Arotostaphylos uva-ursi*, or "bear-berry," of the heath family (Bergen).

Nor has the *squaw*, the Indian woman, been forgotten. *Squaw Mountain* in Colorado, *Squaw Creek* in Idaho, and a few other places scattered over the country, bear her name. A number of plants, etc., have been called after her. Among them are these :—

Squaw berry. 1. The partridge-berry (*Mitchella repens*). 2. The *Vaccinium stamineum*, of the heath family, known also as "squaw huckleberry."

Squaw bush. 1. A name for the *Cornus stolonifera* and *C. sericea* in Maine and the West respectively. 2. A California name for the *Canadensis*.

Squaw flower. A Vermont name for the *Trillium erectum*, called also "birthroot," "squaw root," etc. (Bergen).

Squaw mint. The American pennyroyal, *Hedeoma pulegoides*.

Squaw root. 1. A New Hampshire name for the *Trillium erectum* (Bergen). 2. Cohosh, black and blue. 3. The *Caulophyllum thalictroides*, known also as papoose root. 4. The *Conapholis Americana*.

Squaw's carpet. A California name for the *Ceanothus prostratus*.

Squaw vine. A name given in parts of New England to the *Mitchella repens*, or "partridge-berry."

Squaw weed. 1. The *Erigeron Philadelphicum*, a species of daisy. 2. The *Senecio aureus*, or golden ragwort.

After the *squaw*, too, are named the *old squaw*, or long-tailed duck (*Clangula hiemalis*), and the *squaw-fish* have been named. Another interesting memorial of the *squaw* is the expression *squaw man* (= 1. An Indian man doing woman's work; an effeminate. 2. A white man who has married an Indian, and lives with her people). In questions of the disposition of Indian lands the "squaw man" figures a good deal.

Even the *pappoose*, or Indian child, is remembered in the term *pappoose root*, applied to the blue cohosh (*Caulophyllum thalictroides*).

Other languages besides English, which have implanted themselves upon the American continent, have also memorials of the "Indian." The French of Quebec possess, among others, the following interesting expressions :—

Botte sauvage. Moccasin. The term *botte sauvage* is much older in the language than *moccasin* and its variants, which are more literary, and mostly due to English influence.

Thé sauvage. Labrador tea.

Traine sauvage. Toboggan.

To the early French Canadians the Indian tribes were *les nations*, in the same manner as the "heathen" have been *gentes* or *gentiles* to other races, and in the earlier maps of the country such names as *Rivière des Nations*, *Rivière des Petites Nations*, *Lac des Deux Nations*, etc., appeared.

Children's songs and games are such repositories of past knowledge that it would be very strange if those of American children did not contain some reminiscences of the Indian. Says Mr. W. W. Newell on this point: "Considering the space which our Indian tribes occupy in the imagination of young Americans, it is remarkable that the red man has no place whatever in the familiar and authorized sports. On the other hand, savage life has often furnished material for individual and local amusements." One "Indian game" of New England boys and one also of New England girls have been described by Mr. Newell.¹

The boys' game is as follows: "Near the country-place of a family within our knowledge was a patch of brushwood containing about forty acres, and furnishing an admirable ground for savage warfare. Accordingly a regular game was devised. The players were divided into Indians and hunters, the former uttering their war-cry in such dialect as youthful imagination regarded as aboriginal. The players laid ambushes for each other in the forest, and the game ended with the extermination of one party or the other. This warfare was regulated by strict rules, the presentation of a musket at a fixed distance being regarded as equivalent to death."

The girls' game was after this fashion: "In a town of Massachusetts, some thirty years since, it was customary for the schoolgirls, during recess, to divide themselves into separate tribes. Shawls spread over tent-poles represented Indian lodges, and a girl always resorted to her allotted habitation. This was kept up for the whole summer, and carried out with such earnestness that girls belonging to hostile tribes, though otherwise perfectly good friends, would often not speak to each other for weeks, in or out of school."

¹ *Games and Songs of American Children*, p. 26.

Similar games, in which both sexes partake, are reported by other authorities. There is an account of a rather remarkable one in the Haskell-Russell collection of "Child Observations," (pp. 170, 187, 218), where also several boys' games of "Indian" are recorded. According to a little girl of nine : —

"We had a book containing colored pictures of Indian chiefs, and from this we drew the characters of a favorite game for rainy days. My oldest brother, about twelve, was the chief, my next oldest an old warrior, and a younger one an Indian without a title. The chief had a red cotton handkerchief for a headdress, and a plaid shawl for a blanket. An umbrella handle was a gun, and a broom with a piece of red cloth tied about it was a tomahawk. A skein of yarn, when we could get it, was a scalp. My youngest brother and I were the people of the village. When we heard the Indians yell, we ran to the fort, a corner of the room barricaded by two old chairs and a broken clothes-horse. I put a stick, my gun, between the bars of the clothes-horse, and shot the chief. The other Indians entered the fort, the chief came to life, and we were taken captives. I was dragged out by my hair. I had been told to hold back and resist as much as possible ; but my brother pulled my hair so hard I did not dare to after the first attempt. We were marched around the room three times, and then taken to the Indians' hut to have our fate decided. Once I was allowed to become a squaw, and once I was allowed to escape. The play usually ended with a war-dance so noisy that my mother broke it up."

One of the "Indian games" played by boys from eight to ten years of age is thus described : —

"The boys of our neighborhood had a long time of playing Indians this spring. They rubbed colored chalk on their faces, put feathers in their hair, wore red tablecloths for blankets, and stuck wooden hatchets and knives in their belts. They took pride in making their hatchets and bows and arrows neatly. They built a lodge at a short distance from the village. When they paraded through the village in single file, they were followed by the smaller boys, who were not permitted to join the band, and who had to be occasionally dispersed with war-whoops and yells."

Doubtless there have been many more like games, all over the northeastern portion of the United States especially, in particular during the period of "Dime Novel" influence.

In a few of the songs and games of American children the Indian himself appears. The flower-oracle lines used when pulling off the petals of the ox-eye daisy (*Leucanthemum vulgare*), or when finger-ing buttons, etc., sometimes run : —

Rich man, poor man, beggar man, thief,
Doctor, lawyer, *Indian chief*.

Mr. W. H. Babcock,¹ who has studied the games of the children of Washington, D. C., reports the "marriage of knife" verses in use when jumping or skipping rope, as follows : —

By the holy and religerally law
I marry this *Indian* to this *squaw*;
By the point of my jackknife
I pronounce you man and wife.

According to Miss Mary O. Clarke,² this rhyme exists among the negro children of Virginia, with some variation in the first line, and, with other changes there, it occurs in several different parts of the United States. Of the endings to these marriage-verses, only one, Mr. Babcock notes, is in "proper aboriginal keeping," and that runs :

Sober live and sober proceed,
And so bring up your Indian breed.

A game of "Indian" formerly played in Lancaster, Mass., is described thus by Mrs. A. M. L. Clark of that town :³ —

"Two young people, a boy and a girl, were placed in opposite corners of the room, and required to advance toward each other, saying, as they took a step forward : (The boy) 'My old squaw, how I love you !' (The girl) 'My old Indian, how I love you !' The fun consisted in efforts to make the couple laugh, when the whole procedure would have to be repeated."

The folk-songs of French Canada, as represented in Gagnon's⁴ collection, are very largely of old French origin, belonging oversea, and contain, apparently, few references to, or reminiscences of, the Indian. One of them, however, runs thus : —

C'était un vieux sauvage,
Tout noir, tout barbouilla,
Ouich'ka !
Avec sa vieill' couverte
Et son sac à tabac.
Ouich'ka !
Ah ! ah ! tenaouich' tenaga.
Tenaouich' tenaga, ouich'ka !

Avec sa vieill' couverte
Et son sac à tabac.
Ouich'ka !
Ton camerade est mort,
Est mort et enterrra.
Ouich'ka !
Ah ! ah ! tenaouich' tenaga,
Tenaouich' tenaga, ouich'ka !

¹ *Amer. Anthropol.*, vol. iii. p. 267.

² *Journal American Folk-Lore*, vol. vi. p. 290.

³ *Ib.* vol. x. p. 325.

⁴ *Chansons populaires du Canada* (1880), pp. 124-126.

Ton camerade est mort,
 Est mort et enterra.
 Ouich'ka !
 C'est quatre vieux sauvages
 Qui port'nt les coins du drap.
 Ouich'ka !
 Ah ! ah ! tenaouich' tenaga,
 Tenaouich' tenaga, ouich'ka !

 C'est quatre vieux sauvages
 Qui port'nt les coins du drap.
 Ouich'ka !
 Et deux vieill's sauvagesses
 Qui chant'nt le *libera*.
 Ouich'ka !
 Ah ! ah ! tenaouich' tenaga,
 Tenaouich' tenaga, ouich'ka !

This song may be roughly translated as follows : —

It was an aged Indian,
 All black and all bedaubed.
 Ouich'ka !
 With his old blanket
 And his tobacco-pouch.
 Ouich'ka !
 Ah ! ah ! tenaouich' tenaga,
 Tenaouich' tenaga, ouich'ka !

 With his old blanket
 And his tobacco-pouch.
 Ouich'ka !
 Thy comrade he is dead,
 Is dead and buried too.
 Ouich'ka !
 Ah ! ah ! tenaouich' tenaga,
 Tenaouich' tenaga, ouich'ka !

 Thy comrade he is dead,
 Is dead and buried too.
 Ouich'ka !
 'T is four old Indians
 Who hold his winding-sheet.
 Ouich'ka !
 Ah ! ah ! tenaouich' tenaga,
 Tenaouich' tenaga, ouich'ka !

 'T is four old Indians
 Who hold his winding-sheet.
 Ouich'ka !
 And two old squaws it is
 Who sing the *Libera*.
 Ouichka !
 Ah ! ah ! tenaouich' tenaga,
 Tenaouich tenaga, ouich'ka !

In another French-Canadian popular song, a variant of the well-known "Marlbrough s'en va-t-en guerre," the same refrain occurs, together with the mention of the "four old Indians" and the "two old squaws."

Gagnon suggests that the Indian words in the song may be only "imitations, in the manner of children, who mimic the *homme des bois*," etc.

Alexander F. Chamberlain.